

culture and institutions before the Reformation. It concerns itself with development and expression and is, therefore, more a study of people, institutions, and movements than of doctrine or teachings although these do emerge in proper sequence but without detailed analysis. The course is a broad overview of the subject and from it a student with deeper interest will be able to select further fields of study for particular taste or concern.

Due to the limitations of time, the course moves from the broadest expressions of Christian development in the earlier centuries to the more particular emphases in the ages of the Reformation. It becomes, sadly but necessarily, a course in "western church history." While this deprives the student of a certain amount of information that ought to be his/hers, it tends to keep; the thrust of the study relevant with regard to institutions and movements as we know them. This concentration in the western world does not mean we deem those other areas and matters unimportant, it is simply an end that is thrust upon us by the imposition of time.

In the theological curriculum church history tends to remind us of the providences of God and to allow us to observe the dramatic fulfillment of the Lord's promise concerning the church in Matthew 16. It provides us with much that is practical and illustrative, and if one can view it in this way, it tends to lose the drab cloak in which history is so often clad, wrongfully of course, by ill-informed personages!

2. Some definitions:

These will be discussed in class somewhat..and the overall definitions will be broad but note the following.

- a. Church!
- b. Christian!
- c. Christianity
- d. Tradition